THE

LIGHT OF TRUTH

OR THE

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RELIGION AND NATIONAL PROGRESS.*

We read of times when there were constant conflicts between the Church and the State—chiefly in the West—and these conflicts clearly shew that religion was exercising a good deal of influence over politics at one time. It must, however, be understood that Church is entirely different from religion as the State is from the laws of a country. Just in the same way as the laws of a country are administered by the State, so are the laws of religion administered by the Church. The one relates to the material wants of man while the other concerns his spiritual wants. It is therefore of great inportance that these two branches of human progress should be regulated through two different channels, without the interference of the one with the other. I am not, however, a Macaulay nor a Gladstone to speak on this important subject, but I can only say that the desirability of regulating these two departments of human progress in two different lines was acknowledged by the ancient

*A lecture delivered by Mudaliyār S. Sabhāratnam before the Kandy Tamils' Literary Association, on 1st April 1912.—*Ed. S. D.*

Hindus, and this is amply borne out by that greatly misunderstood Hindu system as caste distinction. We had our Church and State quite independent of each other and we had no trouble of any conflict between them. Religion was in the hands of the Brahmins, while State was in the hands of the Kshatriyas. Religion is too sacred to be mixed with politics and politics is too secular to be associated with religion. Although the two departments have to be administered and regulated independent of each other, in the interests of their respective sphere of work, yet no one can deny the importance of the one to the other—especially of religion to politics. Other ancestors were fully alive to this importance, and this is why the religious class, viz: the Brahmins were placed over the political class or the Kshatriyas. The caste system would give us a fair idea of the relative importance of the various national factors as attached to them by our ancestors of remote antiquity. The first and foremost factor for the building up of a nationality is religion, then politics, then commerce, then agriculture, arts, handicrafts and labour in general. But these various factors have all to be guided by religion which has an enormous influence on their due development.

But at present there seems to be a good deal of misunderstanding among some of our so-called reformers. They seem to think that religion belongs exclusively to the spiritual plane and that it is a great obstacle to our material advancement. This, I should think, is a great mistake. Religion is not intended only for those who have given up the world altogether and have transported themselves to the region of spirituality; nor does it demand of us that we should all give up the world abruptly and devote our sole attention to our spiritual wants. Religion is intended not only for those in the spiritual plane but to those in the material plane as well—even more in the interests of the latter than in those of the former. The main object of religion is to regulate the conduct of those in the meterial plane and to guide them in their various walks of life, consistently with the final end to which they are all destined.

In fact, our Śāstras say that to one advanced in spirituality there is no need for religion :—

> வருணநெறிசார்மதத்தம்மதமெய்ப்
> பொருளுணர்வுடன்றுந்திபற
> பொன்றுததொன்றேயுந்தீபற

> "Caste ends where religion begins,
> Religion ends where realization of truth begins,
> This is the one end that ends not"

Religion may be said to be a mediator between materiality and spirituality, and it protects the interests of man in both the planes, and opens to him a way by which his interests in the one may not clash with those in the other. In the highest sphere of religion there are no hard and fast rules and it imposes no restriction in that sphere which may be said to be the spiritual plane proper—and it is in this sense the Śāstras say that to one advanced in sprituality there is no need for religion. But it is in the secular plane the necessity of religion is keenly felt and it is therefore a great mistake to suppose that religion is opposed to material progress.

We know that if we allow our desire for material aggrandizement to have its own way without any check, it will run riot and the state of a society under such circumstances will be a conglomeration of chaos and confusion. If every man is allowed to do all what he can for the furtherence of his own interests in the material plane, without any let or hindrance, there could be no order in society, no safety of the weak against the strong. What we call the moral laws are highly essential for the well-being of a society, and these laws cannot be enforced on people who have no sense of religion. Religion defines and marks the demarcation of good and evil and details the rewards therefore not only in our after life but in this life as well. The punishment of an individual by the society could be averted one way or the other, but it is not possible to escape the punishment prescribed by religion. The influence of religion has therefore a greater effect on society than any amount of social laws and regulations. We could see from the history of mankind that it is the

nation that had a religion that went high up in the ladder of civilisation. "The whole of Western civilisation" says Svāmī Vivekānanda "will crumble to pieces in the next 50 years if there is no spiritual foundation". The importance of our duty to our country, the importance of our duty to our fellow-creatures, the importance of our observing the moral and social laws are all founded on religious basis, and if religion is taken away from our idea, the whole of our social fabric will come down and be smashed to pieces. If man is to be governed by sheer force without any sense of religious feeling in him, it will be nothing less than governing a spirited horse with a double bridle. Man is by nature endowed with a religious instinct and it is this instinct that has largely to be availed of in regulating his conduct. Man is not a block of matter nor is he an organizm of a low order; he has a predominant quantity of spirit in him and it is this spirit that will have a greater effect in his general career in whatever plane he may be than any blind material force.

We know that even when we promote our material interests, the course we adopt therefore should be governed by moderation, otherwise our anxiety might get better of us and strand us in some shoal or other. Such a moderation we cannot be expected to exercise, unless we are guided by the sense of religion. Our desire to rise in the material plane may at time be greatly weakened, if not totally extinguished, when it meets with repulses and failures. It is spirituality that would revive our spirit on such occasions, give us hopes and keep us in spirit. And again in every nation, and in every country and at all times, the ignorant mass by far out-number the enlightened and educated community and it is this latter alone who can appreciate, if they appreciate at all, the necessity of our social and moral duties ; while in the case of the rest who form the vast majority it is religion that nurses a sense of this duty in their heart and this is an important factor—perhaps one of the most important factors—in the building
a nationality.
of

"It is language and religion" says Prof: Max muller "that make a people; but religion is even a more powerful agent than language". He further says "Perhaps the most signal confirmation of the view that it is religion even more than language which supplies the foundation of nationality, is to be found in the history of the Jews—The Chosen People of God".

Religion is the basis of morality, religion is the basis of loyalty, religion is the basis of love and religion is the basis of justice. These are factors that are highly essential for the building of any nationality, and it is of utmost importance that these factors should grow spontaneously in the heart af man, rather than being forced on him by state laws and communal customs. He must feel their importance, their necessity and above all their merits which can only be implanted in him by religion.

Such a feeling must be natural and not artificial to any extent. This natural feeling can only be engendered by religion, and without this feeling our society will be an everlasting battle ground for competitors. Religion is the regulator of our material progress, and if not for religion, our material desires may grow wild and prove inimical to their own interests themselves. This is why religion is mixed up in any and every branch of our social activities and secular movements among the Hindus of India. It is not possible to enforce discipline without religion, and, discipline, in whatever form it may be, is a religion in itself; and when it is associated with the idea of Godhead, it gains great strength and contributes really to our material advancement. Any instruction given to our young ones without a religious basis cannot take root, nor can it withstand the temptations of worldly evils, and, all moral feelings will be entirely swept out of their mind as by a monsoon-blast, if not firmly rooted, manured and watered by religion.

And again in our anxiety to enjoy the material world, we should not lose sight of the ultimate object for which we are called in here—our spiritual interests. The material progress is only a preliminary step to the ultimate end, and it will be a

great folly that in attending to the preliminaries we lose sight of the ultimate end. The preliminaries themselves cannot be worked out satisfactorily, if we do not have prominently in our view the object for which those preliminaries are intended. The material world is so planned by the great God as to be a guide to the ultimate end of spiritual realization, and if we dismiss from our view that end and confine our attention to our material benefits alone, we will fail miserably even in our endeavour to promote our material interests, for no scheme could be worked out satisfactorily, if the object for which it is intended is ignored or neglected. I say that we will fail even in a material point of view, if we overlook our spiritual gain. The material world will be found by every earnest thinker to be so planned as to remind him, at every step, of the spiritual world, and if that great object is forgotten and ignored and we try to progress in the material plane, for the sake of materiality I say, our endeavours will be a huge failure. It will be something like our present day Church-giong. It is, I think, a more or less well known fact that our Church-going, as it constitutes at present, is practised mainly as a matter of fashion, if not that of a show. Here lies the evil of materiality. In our anxiety to enjoy the material world, we lose sight of the object of Church-going, and we convert the practice into quite a different channel. We make it a source of material enjoyment, and I will not be surprised that if the existing state of things are allowed to continue, our Churches are one day turned into public markets or shew fairs, or even worse—wooing marts—and if the state of things were further to advance, the Church may even become the battle ground for rival suitors. That will be the end to which materialism will lead us if we dismiss from our view the importance of spirituality.

It is a great mistake to suppose that religion teaches asceticism or renunciation and that it is therefore inimical to the interests of material progress. Religion does not teach asceticism or renunciation to all indiscriminately. These are only intended for those that are fully ripe for such lives—for those

who have the necessary craving for spirituality. In the case of the rest who form the bulk of the human race, religion regulates their course in the material plane, and it is here that religion is even more essential to man than in the spiritual plane proper. Where the spiritually inclined few serve as object lessons to the materially inclined mass in various ways in the material plane itself. The duties of asceticism and renunciation are not imposed on the materially inclined mass, but on the contrary they are interdicted from adopting those lines. Any attempt on their part to assume these lives in the absence of the necessary aptitude will not only ruin them but will be a source of great danger to the public at large. They must exhaust their material tendency before they can be considered fit for a spiritual life, which, if taken up prematurely will be like putting the cart before the horse. But this is no reason for the materially inclined mass to overlook religion altogether and to allow their material cravings to run riot. It should be kept within its legitimate bounds, and this cannot be done without religion. Keeping our material desires within the legitimate bounds, does not mean that we should not endeavour to rise in the social scale and improve our modes and methods of life in this world, i.e., improve our arts and sciences and other sources of our material happiness. It is only meant to show that we should guard ourselves against the evils of the world, when we are engaged in our material development, and, at the same time we should not lose sight of the importance of our spiritual interests. We may make as much advance as we can in the material plane and help our fellow creatures with spiritual love. It is in fact for the very purpose of enjoying the world and exhausting our secular tendency we are placed here. It is only when we have enjoyed the world to our hearts' content and have become disgusted with it after enjoying the various phases of its so-called pleasures, we can turn our attention to the spiritual side. Enjoy the world as much as you can: religion does not prevent it. If you have the means at your disposal you may live in mansions, you may indulge in rich apparels, you may drive in a pair or

in motor-cars, you may eat sumptuously and you may and you must apply your riches to the best advantage of yourself and your neighbours. If you do not do so religion considers it a sin. If you do not live up to your means you will be called a miser, and miserly habits are counted among the worst sins of men. But religion wants you not to be extravagant and not to indulge in evil pleasures, and it wants you at the same time not to lose sight of the spiritual side of your existence in your exultation over worldly pleasures. Our material pleasures are to be bridled by the reins of religion as otherwise our material cravings would get the better of us and would launch us into the realm of wickedness, whereby our material interests will be the first to suffer. In our enjoyments of the world we have great many dangers to be avoided which would not only render our ultimate spiritual achievements very defficult, but will go a long way to blast all our material prospects themselves, if our desire is allowed to grow unchecked. Religion therefore interferes as a go-between between the material and spiritual sides of our existence, and regulates our course in the material plane in such a way as to lead us ultimately into spirituality and at the same time to help a healthy growth of our material interests. Religion fully allows the enjoyments of material pleasure for those who are under the sway of material cravings, but it only wants that all material pleasures should be boiled in the fire of religion before they are enjoyed. If you are fond of materiality, religion freely allows you to enjoy it, but it only wants that a bit of the antedote of spirituality be mixed into it in order to kill the germs of its evil tendencies; and when you are a bit advanced, it gradually increases the proportion of spirituality and asks you to take it as a medicine mixing it up with a large quantity of materiality as *Anupāna* and rendering it palatable to you. We know that when habitual drunkards are attacked with any disease as the result of their intemperate habits, doctors at times prescribe medicines to be taken along with drinks for which the patients have a craving. Similarly religion administers spirituality under material coatings, and when we relish

the medicine the coating is done away with and we are given the medicine alone. This is the course religion adopts for leading us towards the spiritual plane and this will be quite apparent to any one who has carefully observed the system of the Hindu religion.

It is true that in the strict sense of spirituality worldly pleasures are condemned by religion; but this condemnation is only intended for those who are qualified to renounce the world and not to the mass. However painful such condemnation may be to those who have made themselves slaves to worldly pleasures, yet it is the truth and the truth cannot be concealed for the sake of the transitory worldly enjoyments. The truth is that and still if we are unable to realise that truth, we are not prevented from enjoying those pleasures but we are only enjoined to be careful that we are not led astray by those pleasures and forget altogether the importance of spirituality which we have ultimately to attain.

Enjoyment of the material world by the materially inclined people is not condemned, but on the contrary it is freely and fully allowed—but only under certain conditions—conditions necessary to safeguard the material interests themselves—and at the same time to promote the ultimate spiritual interests. The materially inclined mass are even considered in a way helpful to those of spiritual inclination and our great sage and philosopher says.

"இல்வாழ்வானென்பானியல்புடையமூவர்க்கும்
நல்லாற்றினின்றதுணை."

"The Grihasta is a material help to the other three Asramites (including the Sanyāsins who have given up the world)".

So that it is quite apparent that religion does not prohibit secular life altogether, although it considers materiality a great stumbling-block in the path of spirituality. Spirituality in the sense of renunciation cannot be taken up by all, and those who are not qualified for it are undoubtedly to enjoy the world, such enjoyments being regulated by the rules of religion which make ample provision for those enjoyments.

Religion details the duty of man according to his psychic development and to the different stages of life in which he is placed; and it rigidly enforces the golden rule that every man should do his duty unflinchingly. It is of course the duty of a man who is high up in the rung of spirituality and who does not therefore care an iota for the world—who is a Sanyāsin in the true sense—not to resist evil. But to the Grihasta—to the man of the world—it is his paramount duty to see that every evil is nibbed in the bud and its influence checked and neutralised. But in doing so, he must act on the lines laid down by religion for the purpose, for the people of his own standard or Āsrama and he should not wander away from those lines and himself commit another evil in his attempt at checking one evil. He has a duty to perform as a Grihasta and his duty must be performed by him to the fullest possible extent. He is not to follow the rules laid down for others and fail to perform his own duty. As a Grihasta he has to improve his material resources, and he should not hesitate to do so, because a Sanyasin is forbidden from troubling himself with worldly cares. Neighbourly love is a duty imposed on the different Asramites alike, but the mode and manner of cultivating this love may be different with the different Asramites. The Grihasta has himself to cultivate this love in his own lines, and he being in the material plane, his sphere of cultivating this love is in that plane; and he has therefore a duty to contribute, as far as he can, towards the material advancement of his neighbours and fellow creatures.

Although we are thus permitted to enjoy the world under the guidance of religion and serve our immediate wants, we should not be altogether indifferent to the spiritual side of our existence and to the necessity of laying out something for our futurity. This is the ultimate object of our existence, and it will be the height of folly to overlook the main object and to be engrossed in the preliminaries. We may not be in fit state just at present to devote our undivided attention to that main object, but we should try by degrees to qualify ourselves for

the attainment of that end, and religion is highly essential in this respect. Religion serves us a double purpose. Religion not only guides our course in our material progress but at the same time it trains us gradually for the spiritual realisation which we are ultimately to attain. If religion is neglected, not only our spiritual interest but our material interest themselves will suffer and this will be more so with us the Hindus who, as a nation, have a religious instinct. The progress of any nation depends a good deal on their natural instinct and, innate tendency, and the course adopted for their progress should be on lines best suited for them. It is not possible, with the Hindus, to overlook the importance of religion, and if you relegate religion from them they may perhaps meet with an untimely death, religion being as it were their life principle. Svāmi Vivekānanda saw the real position of affairs in this respect and this is what he says:—"We have seen that our vigour, our strength, nay our national life is in our religion. I am not going to discuss whether it is right or not, whether it is correct or not, whether it is beneficial or not, in the long run to have this vitality in religion; but for good or evil it is there: You cannot get rid of it......You are bound by it and if you give it up you are smashed to pieces. This is the life of our race and it must be strengthened. You have withstood the shocks of centuries simply because you took great care of it. You sacrificed everything for it. Your forefathers underwent everything boldly, even death itself, but preserved religion. Temple after temple was broken down by the foreign conqueror, but no sooner had the wave passed than the spire of the temple rose up again. Some of the old temples of South India and those like "Somanāth" will speak volumes of wisdom than any amount of books. That is the national mind. That is the life-current. Follow it up and it leads to glory. I do not mean to say that political or social improvements are not necessary, but what I mean is this that they are secondary here and religion is primary. The Indian mind is first religious than anything else."

Any course that is adopted to raise the Hindu nationality on the material plane must be on a religious basis. Every man must be given a food to which he is naturally suited or accustomed by his habits and manners; and the material development of the Hindu nation must be under the dictates and guidance of religion. Without a religious coating Hindus cannot swallow the material pills. "With us", says Svāmi Vivekānanda again, "religion is the only ground along which we can move. We know that to the Indian mind there is nothing higher than religious ideals: this is the keynote of the Indian life, and we can only work in the line of least resistance."

And again what is nationality? How is it devoted in a comprehensive sense? Is it by the country occupied by a certain people? Is it by the race to which they belong? Is it by the language they speak? Is it by the religion they profess? Or is it by the interests they have all in common? This is no doubt a question that involves some difficulty in its solution—at least as regards India to which we practically belong. We may however for our present purpose grant that our common interests in general have to decide the question of our nationality; and of such interests religion no doubt plays an important part.

Religion is a very strong bond by which individuals and communities are banded up together. Religion fosters and nurses a feeling of unity, much more than any other similar means and it may be said to be the main string which connects together the various links of the Indians' National chain. It cements us together very effectively and enables us to work harmoniously as children of the same parents. If we neglect this important element of unity, our nation cannot be expected to have a vigorous growth—we cannot construct the edifice of nationality, and we cannot realize the importance of brotherly love, and love to our mother country. If we are indifferent to our creator and to the method adopted for adoring Him we cannot be expected to love our country or to have any regard to the mode and method

of cultivating this love. We should not however lose sight of the fact that the more a nation advances the more varied will be their ideas and opinions, especially as regards religion of which it may not be possible with all to advance any definite theory with anything like scientific accuracy. This is a necessary evil which we must all be prepared to provide for. However diversified our ideas may be in the matter of religion we cannot fail to find many common grounds in the religious ideas of our nation, more general and more allied to each other than in the case of alien faiths. These common grounds, coupled with a spirit of toleration and respect to liberty of thoughts, would be a strong element of unity in variety to safeguard our natinoal interests. Surely this license should not be abused and made applicable even to alien faiths. They cannot be expected to afford us any material common ground of agreement so that we may be enabled to work consistently with our national interests as in the case of the indigenous creeds of our country, which are but the offshoots of the same mother religion. As a nation, we have our own individuality and this individuality will be very seriously affected if we are indifferent to our religious unity—a very important factor that contributes towards the stability of any nationality.

I must in conclusion point out that the importance of religion as a national factor especially with the Hindus cannot be too forcibly expressed. I know that the material tendency of our present generation is daily on the advance, and they seem to have been greatly enamoured of the Western material progress. They evidently think that our spiritual tendency is a great drawback to our material progress, but they do not realize the fact that it is because we neglected our religion—it is because we did not act up to the tenets of our religion—that we have come down to our present level. The West may be far ahead of us in material progress without much of spirituality with them; but we do not belong to the west, nor could we say that the west will be able to maintain their progress without a spiritual foundation. As Svāmi Vivekānanda has tersely

put it "the whole Western civilisation will come down to pieces in the next fifty years if there is no spiritual foundation.' The Western mind is certainly different from the Eastern. Mind cannot proceed in any direction without being guided by religion. The Eastern mind has been lying dormant for a considerable period and now that it has awakened a bit after a long slumber, it thinks that, if religion could be thrown away, the material world can be better enjoyed. No doubt the Eastern religious ideas and practices are great obstacles in the way of our enjoying the world as the West does; but we must understand that the Western material enjoyment is incompatible with the Eastern spiritual instinct. We think that our religion should be simplified if at all it is to be followed. No doubt this will be a great convenience for us to enjoy the world as the West does; but we must bear in mind that if our religious constitution framed by the sages of immense experience and forethought is interfered with, its spell will be lost and it will have very little effect on us. I fully admit that our religion requires reform in many respects—that it has a good deal of crust adhering to it by its passing through various influences during a very long antiquity. But we must be careful in reforming our religion in that we do not mutilate it—that we do not deform it in our anxiety to reform it. It would be far better to leave the religion alone as it is, instead of crippling it, in our desire to bring it on a par with Western religion. Our religion, it is true, is far more strict and far more exacting than Western religions. But if religion has any value with us we must not grudge to follow its rules and we must not try to imitate the religion of the West which in fact are not suited to us at all. We do not want to be Westerners, but we want to be Easterners—we want to be Hindus—and we want to maintain our tradition and nationality. This object cannot be achieved without following the lines best suited for the purpose that is by working on the lines of our own religion.

S. S.

BRIHAT JĀBĀLOPANISHAT.

FIRST BRĀHMAṆA.

This (universe) was (before creation) indeed waters, waters only (i.e., rudimental elements).

2. The Prajāpati alone was reclaining on the lotus leaf. In his mind the desire arose thus: 'Let me create this.' Therefore whatever one thinks in his mind, he gives it out by speech and puts it into action. In this there is a saying: "Before the creation of this the desire was. From the mind the vital seed proceeded, at first, which, the Sages saw by their intellect in meditation, as the bondage of the beings in the non-being (*asat*)." He who understands this obtains all his wishes.

3. He (Prajāpati) made penance. Having made the penance, He created all this.

4. Next the well known Bhusunda (a Rishi) approached the above (the creator) Kālāgni-Rudra (Rudra in his aspect as the destructive fire element). Having approached, addressed Him, 'Impart to me, O Lord, the greatness of the holy ashes.' He replied him, 'Yes, but, O Bhusunda, what sort of instruction you require.'

5. He requested him to impart the greatness of the holy ashes and the holy beads.

6. (The Lord says). It was already given out in the ancient time by Pippalāda (a Rishi), along with the result. What shall I say above that?

7. Please teach me the Śruti called 'Brihat Jābāla,' which leads the receiver to Salvation.

8. (The Lord says). Om. Alright, from the Sadyojāta face (of the Lord) the earth came to exist, from it (the Kalā) called Nivritti (retirement from the worldy enjoyments); from it, the cow named Nandā with brown (Kapila) colour. By its dung the Vibhūti came to exist.

9. From the Vāmadeva face came out water; from it, the Pratishṭhā (Kalā, which creates a taste to know of the Lord); from it, the cow called Bhadrā, with dark colour. By its dung the Bhasita came to exist.

10. From the Aghora face has come out the fire; from it Vidyā (Kalā, which gives the discriminative knowledge); from it, the cow called Surabhi with red colour. From its dung the Bhasma came to exist.

11. From the Tatpurusha face, Vāyu (air) came to exist; from it, Šānti (the Kalā that removes all the impurities of māyā); from it, the cow called Sušīlā, with white colour. From its dung the Kshāra is produced.

12. From the Īšāna face has come out the ether (Ākāša); from it, Šāntyatīta (the Kalā, which reveals the secondless Ātman—vide Sūtasamhitā commentary on the verse IV. 14-26—form it, the cow named Sumanā, with various colours. From its dung the Rakshā came to exist.

13. The holy ashes has thus five names called Vibhûti, Bhasitam, Bhasma, Kshāram, and Rakshā.

14. The derivation of the five names is as followes: Vibhûti endows one immediately (Vi), with prosperity (Bhūti). Bhasitam, enlightens (Bhāsana). Bhasma consumes (Bhakshana) all the Sins. Kshāra drives out hinderances. Rakshā protects (Raksha) one from the fear of elementals (Bhūtas), departed ones (Pretas), devils (Pišāchās), Brahmarākshasas, possessions (apasmāra) and of the transmigratory life.

Thus ends the first Brāhmaṇa.

SECOND BRĀHMANA.

Next Bhusunda asked Kālāgni Rudra to explain the rules of the bathing by Bhasma which is in the form of Agni and Soma.

2. He replied. Just as the one Agni entering the world, has become many according to the vehicles, so the only one Bhasma, having become the inner soul of all beings, manifests itself accordingly through its vehicles and outside.

3. The universe consisting of Agni and Soma, is named as 'Agni.' The fearful form of Rudra belongs to Agni. The form which enriches the energy is of Soma who possesses chiefly the ambrosia energy (amrita Śakti). That which is called as amrita, is the Pratishṭhā (Kalā the water) and Vidyā (Kalā in the fire); also the same is in all the gross and subtle substances as sapidity and light.

4. The form of the light is of two kinds, one is in the nature of the sun and the other is of the fire. The light is in the nature of electricity and other things; and the sapidity (Rasa) is of the sweetness and other tastes. By the combination only of the light and sapidity are formed this movable and immovable one. From Agni comes out amrita (water) and by amrita the fire is kindled. Hence the universe is made of Agni and Soma depending on each other for its existence.

5. Soma is whose energy tends upwards. Agni is whose energy tends downwards. The whole universe is combined by the forces of these two. The energy of Agni goes upwards when of Soma predominates in it. The energy of Soma goes downwards when that of Agni predominates. On account of this, the Kālāgni (the destructive fire element) goes upwards burning its own regions by its forces, and the Śakti (Soma) going down wets the spheres by its drops. This Kālāgni goes upwards supported by the ādhāra śakti; So also goes down Soma supported by the Śakti of Śiva. Śiva is above and Śakti is below; Śakti is above and Śiva is below. There is not a single thing here which is not pervaded through Śiva and Śakti.

6. Frequently the world is consumed by the fire and reduced into ashes. This they (Sages) call the essence (vīrya) of Agni: and this they name '*Bhasma*' with effort. He, who knowing the origin of the Bhasma besmears it while repeating the mantras 'Agni is Bhasma &c.' burns up all his sins.

7. Bhasma is the essence of Agni; again it is moistened by Soma (water). He becomes fit (to besmear it) who does not acquire it from outside of himself. He is removed from

that position who acquires it from outside namely from fire and made it wet by Soma drops. Therefore to conquer death this bathing by ambrosia is intended for the wise. When the realisation of the ambrosia nature of Śiva and Śakti (Agni and Soma) is experienced by them, how Death dare at them?

8. He who knows this holy instruction in detail, which is difficult to understand, and is also secret, having tested by Agni and Soma, never takes rebirth.

9. He, who burns his body by the Śiva Agni and washes it by the drops of Śakti Soma, by the Yoga method, becomes fit to attain immortality; he becomes fit to attain immortality, (repetition indicates the end of the Chapter).

Thus ends the second Brāhmaṇa.

THIRD BRĀHMANA.

Next Bhusunda addressed Kālāgni Rudra to instruct him how to prepare Vibhūti.

2. He replied. One should acquire a good cow-dung avoiding that of the cows, which are hideous, terrible, very strong, dirty, not branded by the marks of Śiva and other deities, thin, calfless, cruel, which does not give milk and is old, which does not digest grass, which eats hairs, rags and bones, which is on heat, newly calfed and which is afflicted by diseases.

3. The cow-dung should be taken before it touches the ground; or it can be accepted, if it is found in a pure place. Next it should be mixed with the cow's urine. In acquiring the cow-dung it is better to have it from brown or white cows. If they are not available, it can be taken from any cow which has no defects as mentioned before.

4. 'The Bhasma is the best, which has been prepared by the brown (Kapilā) cow's dung and urine; it is secondary which has been prepared by other cows' dung. Any Bhasma cannot be accepted except that which has been prepared by purificatory ceremonies.

5. There are the following verses: Of all the Śaktis the Vidyā Śakti is called the Śakti. The Vidyā is depending on the three Guṇas, and on them only. The cow is the three guṇas. The holy cow-dung is the Vidyā. The urine is upanishat. Thus one should understand the Bhasma. The calf is the Smritis (Dharma Sāstras). Thus is the nature of the cow-dung.

6. One should worship the cow, repeating the mantra 'Āgāva.' Next feed it by the consecrated water, chanting 'Gūvo Bhago Gāvah.' One should fast with a vow on the fourteenth day of bright or dark fortnight. Next day getting up early morning he should bath in the water and purify himself with calmness. He should proceed to the cow-pen, having worn a white cloth. Next he should wake up the cow with effort and receive the urine, chanting the Gāyatri, in a golden, silver, copper, or in an earthern cup, or in a lotus and Palāśa leaf, or a cow's horn. Thus he should take the urine. Next the house-holder receive the cow dung before allowing it to fall in the ground, chanting the mantra 'Gandha-dvārām &c.' in one of the above mentioned cups.

7. The learned one should clean it, repeating the mantra 'Śrīr me bhajutu' and remove the chaff, if any, chanting 'Alakshmir me &c.' Pour the urine in the dung repeating the mantra 'Santvā Sinchāmi.' Next he should prepare fourteen balls repeating the mantra 'Pañchānām'; and dry them by the sun's rays; and deposit them in one of the above mentioned vesssels.

8. Next one should kindle the fire according to the rules laid down in his own Grihya Sūtras and worship it; then put the balls in it while chanting the mantras 'Om', 'Pañchākshara with Om,' and Vyāvritta Sūkta ending with Svāhā.

9. Next he should give oblations in the fire to propitiate the presiding deities of the balls, and make Vyāhritihoma (Bhūh, Bhuvah, and Suvah) between the two places called Āghāra and Ūjyabhāga. Then he should do Homa by the twenty-three mantras beginning with 'nidhavapataye'; by Pañchabrahma mantras (Sadyojātam &c.,), and lastly by the

'Hiranyabhāhuve.' Thus all the *homas* should be performed by the mantras which end with dative cases. Again the mantras 'Ritam Satyam,' 'Kadrudrâya' 'Yasy a Vai kankuti' and the three Anājñāta mantras, are to be chanted by the learned one. Then the Homa by Vyâhritis; next Svishtakrit. Keeping aside the remaining *Havis* and taking the cup which was kept full of water, he should consecrate it by the mantra 'Pūrṇamasi' and sprinkle it in his head chanting 'Brâhmaṇeshu amritam' and on all sides repeating 'Prāchyām &c.' Then he should give fee to the Brahmâ priest.

10. Next he should bring the corn chaff to cover the fire. He should cover the fire by the chaff repeating the mantra 'I bring thee (i. e., prepare the holy ashes) in order to celebrate the ceremonies of Devas and others. I cover thee, O omniscient, by the corn chaff.' He should be supplying the chaff for three days in order to keep the fire continued. Next feeding the Brahmaṇas he should take his food silently.

11. If one requires more quantity of Bhamsa, he should get more cow dung in a day or in three days.

12. Third or on the fourth day cleansing his teeth, as white as possible and bathing in the early morning, he should put on white clothes, white sacred thread, and adorn himself with white flower and sandal paste and with white Bhasma; then should remove the burned chaff chanting 'Om Tat Brahma' and worship it with the sixteen kinds of worships beginning with Âvahana and by Vyâhriti mantras. Next putting out the fire, remove the Bhasma, repeating the mantra 'Agner Bhasmasi' and powder it chanting the mantra 'Agniriti Bhasma &c.' He should mix it with the perfumed water, or with the urine of the brown cow; and prepare very fine powders from the lovely red powder (Kuṅkuma), Kâsmîra, Uśîra, chandana, and the three Agarus and mix them with the Bhasma chanting 'Om.' The learned should prepare it in the shape of big cakes, uttering the mantra 'Anoranîyân &c.'. Thus, the learned in mantras should prepare the Bhasma with earnestness and keep it dried.

13. Then he should consecrate it by Seven Vyāhritis, and apply it in the head, face, thighs, secret place, feet and in all other limbs of the body, uttering the mantras, Isâna, Tatpurusha, Aghora, Vâmadeva, Sadyojâta, and Praṇava, respectively; after besmearing it from head to feet, he should rinse the mouth and wear a white cloth and again should apply the Bhasma and end it with the rinsing again. After this only, O best of wise men, every one should perform his daily actions.

14. There are four kinds of Bhasmas, first is Anukalpa; second Upakalpa; third Upopakalpa and the fourth is Akalpa. That, which is prepared by the ceremonies of Agnihotra and Virujānala is called Anukalpa. That, which is prepared, according to the rules of Grihya Sutras, from the dried cowdung collected from the forest, is named Upakalpa. Upopakalpa is, that which, having collected the dried cowdung from the forest and powdering it with the cow's urine, is prepared from the same balls according to the religious rules. That which is taken from the Temple of Šiva is called Akalpa and Satukalpa.

15. Thus the four kinds of Bhasma destroys the sin and gives one Salvation. Thus says the Lord Kâlāgni Rudra.

Thus ends the 3rd Brāhmaṇa.

The remaining five Brāhmaṇas will be concluded in the next issue.

R. A. S.

THE TEN IDYLLS.

TIRUMURUGĀṞṞUPPAḌAI.

(*Continued from page 416 of No. 10 Vol. XII.*)

III.

TIRUVĀVINAṄKUDI.[1]

While with joyful heart the great seers, the Munis,[2]
Clad in garments of bark, with their spiral braids,
Shining beautifully like the *Valampuri* chank*,
Their persons bright and clean, their bodies lean and boned
Covered in deer skins, feeding sparingly after the day is past
Their heart freed of ill-feeling and hate
Their head filled with intuitive knowledge not possessed by the learned
And yet surpassing all in learning too,
Their soul purified of all desire and anger,
Their mind never becoming pain, while they led in front;

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[1] This part gives a description of an aerial procession of Gods and goddesses of surpassing beauty. The Hero of course is the War God in whose train all the other gods follow including the Trinity, and to whom all of them pay homage. God Śiva as the author of all Vedas and Vidyās is the First teacher in the Person of Dakshiṇāmūrti and His son is said to have taught the Truth even to God Śiva and He is called Kumara Guru Para, The Supreme Son-Teacher. He is said to have taught sage Agastya and other Rishis. And the Rishis accordingly follow in His train. Tiruvāvinaṅkuḍi is identified with a small place called Sittanvāḷvu near Paḻani, a famous place sacred to God Subramaṇya.

[2] A good description of the Rishis or Yogis is given. They are ever joyful, though they practise the severest austerities. They are Yogis and at the same time Bhogis, representing their Highest ideal God Śiva both in form and in attributes. They have no likes and dislikes and are ever perfectly balanced in mind, knowing no anger and no sin. They have mastered all knowledge and what is more they have seen the Truth (செம்பொருள்) as Saint Tiruvaḷḷuvar puts it. See for a like description in Periyapurāṇam.

* *I. e.* Conch.

While the gandarvas, clad in spotless clothes
Wearing garlands of freshly opened buds,
And practised in playing on the well stringed instrument,
And in the fine company of their female kind,
Whose bodies know no human ills
And shine like tender mango leaves
And showed in every turn true golden spots
Whose person was adorned with jewelled cloth,
While they with heart of love tuned their music Sweet;
And while the Gods, Vishṇu with the banner of
The spangled Garud striking down the cobra
Spouting venom with its bellowed teeth,[3]
Where function sole is Lordship over the world [4]
Wherein the cities gleam with temples to the four [5]
And Uma's Lord, whose banner shows the Victorious bull
With mighty shoulders and never closed Triple Eyes
The Lord whose rage destroyed the Triple forts,
And Indra of the thousand eyes victorious [6]
Over his enemies by hundred sacrifices well-performed,
Riding on his four-tusked famed elephant,
Possessed of easy gait and swinging trunk,

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[3] The poet discloses an intimate knowledge of the mechanism of the cobra's teeth secreting poison. The Venom is secreted in the glands and fangs through a tube (தூம்பு is the word used by the poet) in the sharp teeth placed in the sides and as the cobra strikes a small quantity is ejected.

[4] According to the poet, God Vishnu has only one function that of Stithi and not any other function.

[5] The four Gods are Indra, Yama, Varuṇa and Soma, whose Temples are in the four respective quarters of the city. It shows a time when there were Temples dedicated to these Gods also and their worship was popular, though in course of time, the worship of Šiva and Vishṇu superseded all other worship.

[6] The Tripura Samhara is a story given in the Yajur Veda and it is always mentioned in connection with the Supremacy of Šiva, we have given the passages from the Veda and explained its symbolism elsewhere (vide p. 279 *Studies in Saiva Siddhānta*).

The Thirty-three Demi gods of classes four[7],
Great seers of truth freed from diversity,
And eighteen Gaṇas[8] of high estate, all these,
Came on and on circling on the firmament
Like twinkling stars to pay their homage due
To free the lotus born Brahma from curse[9],
And the Trinity to regain their lost dignity,
With speed like wind over waves where fishes roam,
And might resembling fire in the blasting wind,
And voice like thunder crashing fire behind
So our War-God with His Divine Bride comes
To rest for a time in Tiruvāvinaṇguḍi.

IV.

THIRUVERAGAM[1]

The Brahmans failing not in duties six[2],
On both sides famed for long and high descent,
Their good youth spent for eight and forty years[3]
In Vedic paths and teaching Dharm always

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[7] The four classes are Adityas twelve, Rudras eleven, Vasus eight; Maruts two, making in all thirty-three.

[8] The eighteen Gaṇas are Devas, Aśuras, Taityas, Garuḍas, Kinnaras Kunpurushas, Yakshas, Vijñādaras, Rākshasas, Ghaṇdarvas, Siddhas, Chāraṇas, Bhūtas, Paisāchas; Tāraganas, Nāgas, Akāśavāsis, Bhojabūmigas.

[9] When the War-God after vanguishing the Aśuras was married to Devayanai, He declared all this He achieved as the strength of His spear (Vêl). Brahma said that even that spear was created by him, where at the War-God was angered and cursed Brahma to be born in the earth, as he could not give the spear its strength. As God Brahma owing to the curse lost his power of creating people, the other Gods also lost the power of protection and destruction.

[1] This is said to be a shrine of God Subrahmaṇya in the Hill country, Malabar.

[2] These six duties are Reciting the Vedas, and teaching the Vedas, performance of Yajñas and getting them performed, giving charity and accepting charity.

[3] These brahmans belong to the Brahmachārya āśrama.

And tending sacred fires of three different forms [4]
And wearing sacred thread of three triple strands
In wet cloths clad and palms over heads held up
Landing self [5] and the secret word of letters six [6]
Repeating, they offer flowers sweet at proper times.
Much pleased our Lord doth dwell in Veragam.

V.

KUNRUTHŌRĀDAL. [1]

God Velan crowned with garland made of leaves and flowers
And fragrant wets with scented sandal paste well smeared

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[4] The three fires are Agavaniya, Dakshiṇāgni and Grihapatya, and they are tended in pits of the form of the square, triangle and bowshape. The editor notes that the two latter forms are different from the forms now in use and attributes it to Sahabatham.

[5] This is the practice of Soham Dhyāna.

[6] The commentator says this mantra is *Namakumaraya.* But the modern mantra usually practised is *Ōm Saravaṇabhava.*

[1] This means God's play in all the Hills. According to Sūtra five of Poruḷ Adhigāram Agattiṇai iyal of Tolkāppiyam, the Hill country called Kuriñji inhabited by the Kuravars is especially associated with the worship of God Muruga; as pasture land (Mullai) with the worship of Vishnu, as seaboard (neithal) with that of Varuṇa; and cities (maruthan) with that of Iṇdra. The form of marriage is Gandharva and free courtship and love. The courtship of God Muruga with the girl Vaḷḷi born among Kuravars and his subsequent marriage arises out of the usual incidents of Kuriñji tiṇai. See Kuriñjipāṭṭu of this collection. The last section dealt with the high philosophic and ritualistic worship of God Muruga by Brahmans who had vowed celibacy and practised the greatest austerities. And the present section gives a thorough contrast to the above scene and the god of these severe Brahmans, whose secret name could not even be audibly pronounced, this austere God is seen here mixing freely in the company of these low hill-people in their dances and drinking bouts; and the explanation is given by the poet in one word. This is how God shows His graciousness. He is all in all to all, to the High and the low, the lettered and unlettered, the sage and saviour. To all of them He is accessible and shows grace. A simple faith and trust in God and more than any learning austerity, will lead to a quicker knowledge of God; and this is also the lesson brought out in the story of the Hunter Saint Kaṇṇappa.

While cruel Highland men armed with death-dealing bows
Drink deep potations of strong mead with kith and kin
And dance to the Music of the Thondaka drum,
While damsels fair like peacock fine with modest gait
And hair adorned with strings of water-lilies sweet
And body streaming with garlands of green leaves
And flowers white wherein dip in the honey bees,
Raise their hands in mute adoration,
While some left their voices sweet like stringed instruments,
Our Lord of Reddish-hue in cloths of Reddish colour clad,
His ears with cool and tender leaves of Asoka stuck,
Kilted and belted with the Victorious tinkling bells
And garlanded with flowers of red Iseora.
Blowing sweet notes from hollow reed, and on the peacock striding swift,
Striding swift with goat in front and flawless banner raised,
His stature soaring high, with armlets rare adorned,
His waist fastened with soft cloths trailing to the ground,
The damsels fair with shoulders soft and eyes like those of deer,
Swinging quick to the lilt of the *kuravai*[2] dance,
Our Lord leads out with his stronghands interlaced
And plays over all these Hills and shows His endless grace.

To be continued.

J. M. N.

[2] Kuravai Dance deals with the subject of love and war.

VĀYU SAMHITĀ.

(*Continued from page 227 of No. 5 Vol. XII.*)

31 to 33. Lord Brahma thus taunting Vishṇu and nearing Saṅkara by making penances thus petitioned before Him "Oh Lord, God of all Gods—Thou Lord of the World—Oh Mahešvara—from thy left side was born Vishṇu while I was born from thy right side; still he (Vishṇu) produced the world including myself.

34 to 36. He was taunted by me out of jealousy calculating that in thee I possess strength. The fact that his position is superior to mine depends upon Thy Grace—Oh Mahešvara since the birth of both of us from Thee is equal; just as thou wert pleased to bless him because of his Faith in Thee so also be pleased to grant me also everything granted to him." Thus addressed, the Lord, the ocean of mercy, destroyer of the eyes of Bhaga, smiled and granted to him the boon asked for.

37 to 41. Obtaining thus this supremacy over all from Išvara, in that very moment, he quickened his pace, reached and saw the lotus-eyed Purushottama reclining on the bed of Anantha (serpent) in a vimāna (tower) shining like the sun and bedecked with gold and gems in a place on the milky ocean—Him possessing four arms, tall in form, wearing all ornaments, holding in his hands the Conch and the Disc, possessing the

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37 to 41. As to what the milky ocean, the serpent, the conch and disc, Šrivatsa, the Sārṅga (the bow), and the various ornaments mean, we will choose another occasion to dwell upon. The fact that Mahešvara hood is the condition of the Purusha beyond the three guṇas and Vishṇu hood is caused by the vesture of Satva thrown over it, and Rudra by that of Tamas is plain from the above stanza. As observed in our notes to the first chapter of this samhita, it is not in the major orders alone that this order prevails, but also in the minor orders, such as Vasudeva, Saṇkarshaṇa, Pradyumna, and Aṇrudddha, Šiva, Hara; Mrida and Bhava, and Hiraṇyagarbha, Kala, Virāt and Purusha.

mole called Śrivatsa in his breast and with a moon like face beaming with sweet smiles of grace, with his feet made red even by the mild touch of the smooth hands of the Goddess of Earth—Him who is reclining on the milky-waters on account of Yoganidra as the very impersonation of Nectar, (which arose therefrom)—who is styled as Kāla—Rudra when conditioned by Thamas, as Brahma, born of the golden-egg, when conditioned by Rājās, and as Vishṇu when conditioned by Satva and when shorn of these three qualities, as Maheśvara.

42 to 45. Seeing this Purusha, Brahma, spoke thus in a defiant attitude. "I will now devour thee—Oh Vishṇu, as you did me once"—Hearing his speech, he awoke and raising his eyes towards him, faintly smiled—At that very moment, Vishṇu was devoured by that great being.

46. And, without any effort, he was produced at once by Brahma from the centre of his eye-brows. At that hour, the crescent-jewelled Lord, who has no form, assumed a form to witness their prowess and to bless them with boons, came to the spot where Brahma and Vishṇu stood; and they were both struck with awe and veneration, made their obeisance even from a distance and Lord Saṅkara, the wielder of Pināka, blessed them and disappeared out of their sight even when they were perceiving with great eagerness.

Thus ends chapter XI of the 1st Part of the Vāyu Saṃhita.

A. R.

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46. Once more we would like to draw the attention of our readers, that the struggles recorded in the Purāṇas as having occurred between the Trimūrties are not fights in the ordinary sense of the term. It has a deep inner meaning: It is the preponderence of one of the Triguṇas of the Soul over the other two. It is like the devouring of one season, say, summer by winter and winter by summer, and day by night and night by day. It has been so explained in the Purāṇas themselves. Each is great in his own sphere. Summer is as much a necessity as winter and night is as a much a necessity as day. Persons ignorant of this, find fault with the Purāṇas; much of the calumnies thrown on the Purāṇas are due to this misconception. Śrimat Appayya Ḍikshita has

repeatedly given this warning, finding that even scholars of the type of Vedānta Desika were a prey to the misconception. Let it be remembered that the Tri-guṇas are everywhere, that where the tri-guṇas are there the Trimūrthies are; earth, water and fire are three known bhūthas, presided over by Brahma, Vishṇu and Rudra. There are again Pūraka, Kumbaka and Rechaka, the inhaling, the retaining, and the exhaling of breaths, "ब्रह्मातुपूरकोज्ञेयः कुंभकोविष्णुरुच्यते । रेचकस्तुतथाज्ञेयः क्षराक्षरपरःशिवः" as Kasyapa in his Smriti observes; there is Vātha, Pitta and Sleshma which are again presided over by Brahma, Vishṇu and Rudra, as the Vaidya Śāstras say; and the Śruti says: "जागरितिब्रह्मा स्वप्नेविष्णुः सुषुप्तेरुद्रः" the waking state is Brahma, dreaming state is Vishṇu, and sleeping state is Rudra; who has not experienced the struggles between these three conditions? Almost at every moment the struggles are going on for ever and each is devouring the other two. This is what is meant by the struggles mentioned in the purāṇas, and they so explain them. Both their victory and defeat are true. The Trimūrthies are the Samashti Kshetragnas and they are Prākruthas—or natural beings. The mistake lies in taking any one or all of them as God. In our article on the "Theory of God" we have dwelt upon this at full length. This is what Śrimat Appayya Dikshita says:—

"वर्षादिवर्णनं तत्कालप्रवृद्धवृष्ट्यादि प्रचुरिसकुसुममल्लवादि परिष्कृततरुलतादि वर्णनइव यथाग्रीष्महेमन्तादीनां उष्णागमहिमागमानो उष्णत्वादिव्यपदेशः तत्तत्कालेतु उष्णतुहिनाद्युत्कर्षात्" "Just as is the preponderence of heat, or cold, during summer or winter, so is the preponderence of this time or that time" and he quotes the sloka from this Samhita "यथर्तुष्वृतुलिङ्गानि नानारूपाणिपर्यये । दृश्यन्तेतानितान्येवतथाभावायुगादिषु" as also the Verse:

> क्वचित्ब्रह्माक्वचित्रुद्रः क्वचिद्विष्णु प्रशस्यते ।
> नानेनतेषांआधिक्यं न्यूनत्वंवाकथंचन ।
> तत्तत्कल्पान्तवृत्तान्त मधिकृत्यमहर्षिभिः ।
> तानितानिप्रणीतानि विद्वांस्तत्रनमुह्यति ॥ (Chapter 8).

And furthermore it says;

> "अयंपरस्त्वयं नेति संरंभाभिनिवेशिनः ।
> यातुधानाभवन्त्येव पिशाचाश्चनसंशयः ॥"

and the man who would still fight with, is a demon and a Piśācha. Similarly there are Kalpas. There are Sātvika Kalpas, Tāmasa Kalpas and Rājasa Kalpas just as there are Rithus or seasons. As in describing summer, poets say that the jasmine blossoms forth, and in describing autumn they say that the leaves fall etc., so the characteristics of

those kalpas differ, but each is great in its own sphere. The rains of winter are as much a necessity as the heat of the summer and all is ordained for good. " यथाऋतुष्वृतुलिङ्गानि तथाभावायुगादिषु " So all are truths and none are false.

It is further plain that the Brahma, Vishṇu and Rudra are common souls in the sense that they are also subject to the bondage of Prakriti, though as souls they are by nature above Prakriti and as such Purushas. The mistake lies in taking them as God or forms of God which they are not. They are very common beings and the Lord is other than these beings. None of our saints has mistaken them for such. The Revered Śrikanta in more places than one (Vide our article—The theory of God) asserts that they are Jivas—mortals subject to birth and death. So also says the Saint Haradatta and the saints of the Agamas. There is not one Purāṇa which makes them God. Śiva the Supreme Lord is other than these beings.

Ideals it is hard to pursue in this world of ignorance and dishonesty. Yet the wise should not give in but strive harder still and take in in their fold the ignorant by educating them and the dishonest by instilling morality into them. It is not profitable to lose our temper at the ignorant and the dishonest.

PURA-NANURU.

VERSE 18.

The Pāṇḍiyan, Neḍum Ceriyan.

In considering the kings and chieftains celebrated in ancient Tamiḻ song the first place must be given to this great king and hero,—the Pāndiyan Neḍum Ceḷiyan, whose praises are sung also in the 'ten Tamiḻ Idylls.'* He is said to have gained a great victory in early life at a place called *Talai Alangānam,* where he defeated the Cēra and Cōḻa kings, and seven other of the minor majesties of the south. He is lauded by four minstrels in this collection; but the late lamented Sundaram Piḷḷai Rāi Bahadūr, published articles in the Madras Christian College Magazine (March and August 1891), in which with an abstract of the lengthy poems in this king's honour (found in Paṭṭu-Pāttu), a summary of his history is given. Nothing could really illustrate the life and condition of ancient South India like a full and literal translation of all that has been sung in honour of this almost forgotten chief and warrior. It seems humiliating to record the fact that his name is found in no list of the Pāṇḍiyan rulers, and we are left to conjecture that it is but an epithet applied to him, while his real name has perished.' 'Ceḻiyan' means 'the Flourishing,' and is a title given to any of the Pāṇḍiyas or Madura Kings; while 'Neḍum' merely means 'Tall' or 'great.' He is said to have been a great friend of poets, though nothing of his own has been preserved save one small but beautiful lyric. (72). His generosity was grealy celebrated.

The following lyric is addressed to this king by a poet, of whom nothing is known except the two poems in this collection. The verses in a remarkable way illustrate the supreme impor-

* This is the famous Paṭṭu-Pāttu, or ten songs. They are by different poets. In the paper on *Kabilar* an account of one of these is given: 'the highland song.'

tance to the people of South India of Irrigation Works, which the poet is most anxious to impress upon the youthful sovereign, who was more given, it may be, to the shedding of blood, than to the construction of works for the distribution of water to the fields of his subjects.

பாண்டியன் நெடுஞ்செழியனைக் குடபுலவியனார் பாடியது.

முழங்கு முந்நீர் முழுவதும் வளைஇப்
பரந்து பட்ட வியன்ஞாலம்
தாளிற் றந்து தம்புகழ் நிறீஇ
யொருதா மாகிய வுரவோ ரும்ப
லொன்றுபத் தடுக்கிய கோடிகடை யிரீஇய
பெருமைத் தாக நின் னாயு டானே
நீர்த்தாழ்ந்த குறுங்காஞ்சிப்
பூக்கதூஉ மினவாளை
நுண்ணாரற் பருவராற்
குரூஉக்கெடிற்ற குண்டகழி
வானுட்கும் வடி நீண்மதின்
மல்லன்மூதூர் வயவேந்தே
செல்லு முலகத்துச் செல்வம் வேண்டினு
ஞாலங் காவலர் தோள்வலி முருக்கி
யொருநீ யாகல் வேண்டினுஞ் சிறந்த
நல்லிசை நிறுத்தல் வேண்டினு மற்றதன்
றகுதி கேளினி மிகுதி யாள
நீரின் றமையா யாக்கைக் கெல்லா
முண்டி கொடுத்தோ ருயிர்கொடுத் தோரே
யுண்டி முதற்றே யுணவின் பிண்ட
முணவெனப் படுவது நிலத்தொடு நீரே
நீரு நிலனும் புணரி யோரீண்
டுடம்பு முயிரும் படைத்திசி னோரே
வித்திவா னோக்கும் புன்புலங் கண்ணகன்
வைப்பிற் றாயினு நண்ணி யாளு
மிறைவன் றாட்குத வாதே யதனா

நெடுபோர்ச் செழிய விகழாது வல்லே
நிலனெளி மருங்கி னீர்நிலை பெருகத்
தட்டோ ரம்ம விவட்டட் டோரே
தள்ளா தோரிவட் டள்ளா தோரே.

Irrigation.

'Descendant of the Mighty Ones, who put beneath their feet
The wide extended earth, girt by the roaring sea,
Ten times a hundred million years
prolonged be Thy mighty sway!
Thou art the victor king of the city rich,
whose moat is filled with fish both small and great,
whose mighty guarded wall to heaven uplifts itself!
Dost Thou desire the wealth of all this world
And of the worlds beyond :
Or wish to overcome all Kings
And hold them 'neath Thy sway ;
Or seek for glory and good renown ?
Then Mighty Ruler, listen to my song.
Who give to frames of men the food
they need, these give them life ;—
for food sustains man's mortal frame.
But food is earth with water blent :
So those who join the water to the earth
Build up the body, and supply its life.
Men in less happy lands sow seed, and watch to skies for rain,
but this can ne'er supply the wants of kingdom and of king,
Therefore, O Celiyan, great in war, despise this not ;
Increase the reservoirs for water made.
Who bind the water, and supply to fields
Their measured flow, these bind
The earth to them. The fame of others passes swift away.

G. U. P.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(Continued from page 475 of No. 11, Vol. XII.)

Verse 18. (*Kaḍal'-konḍ'ezhu-n-d'-athu.*)

Heading.—The Bride's Girl-Friend laments on see'ng—
The Bride at winter's sight undone.

Text.—Hath the Sky ta'en aloft the sea?
Or hath the Sea usurped the Sky?
Is this *that* involution-time,
When, swallow'ng Heav'n and Earth,
The Sea o'erspreads all Space? Or else,
Is it mere common winter-time?
This Perfect Beauty, O, in *streams*
Is shedding tears—huge as the Sea!

Explanation.—1. Our Seer's Friends cry, say'ng—" We can't bear see'ng him distrest
From be'ng denied enjoyment at enjoyment time!

2. " 'The Highest Heav'n hath swallowed up the Strayers' world!
Or, *one* with *that*, hath *this* become!' 'Tis *some* such thing!

3. " '*Who* but Kṛishṇa alone *all* worlds evolves, involves?
Hasn't He Himself said—" *Time* am I, 'mong changers/alt'rers all"? (=" Kālah kalayatām Aham."—*Gitā*, 10, 30.)
Has *that* time therefore come—when, swallow'ng up all worlds,
Both high and low, He proves His be'ng All-changing Time?
The *depth* of grief our Seer hath reached,
Makes us, in this wise speculate,
Thinking all Earth, with Heav'n 's in peril!

4. " 'Or else, is it mere common winter-time', that is—
A time when th' Lord, in view to testing *what* degree
Of eagerness our Seer hath to reach his Goal,
Is pleased to pain/grieve him by (1) parting and (2) absence long
Has He not said Himself:—' From dev'tees too I hide

Myself, their perseverance thence to test '? (= 'Nāham tu sakhyo! bhajato 'pi jantūn bhajāmyamīshām anu-vritti-vrittaye! '—*Bhāgavata*, x.)

5. "'This...Beauty...'s shedding tears—huge as the sea!' That is,

Our Seer's inf'nite ken—which him should make resigned,
Being perturbed by love, he, thus impatient, grieves!" (Cp. the saying:—" Abhiniveša-vašīkrita-chetasām, bahu-vid ām api sambhavati bhramaḥ!"—Sage Yāmunā-chārya's "Āgama-Prāmāṇya", Intro.)

Verse 19. (*Kārikai-y-ār-nirai.*)

Heading.—The Mother of the Bride laments her loss of fame.

Text.—" *Who* 'mong women is there that can her honour save?"
Thus war-cry raise the dark'ning clouds—sky-climbing straight!
E'en at *such* time, the Lord—who on the Fleet Bird rides,
Won't call her and some of His cool—fine—Tuḷ'si give
[—As, in His Temples all, He doth to His Dev'tees]!
The village whole, defames my girl of mod'rate/gentle speech!
O may this crisis pass and blessedness arrive!

Explanation.—1. Friends grieve, say'ng:—" How is it the Lord doesn't come at once
And bless our Seer—who, see'ng enjoy'ng-time come, is grieved?

2. "By 'women' 's meant the soul resigned—who, Sītā-like,
Follows obedience' rule, say'ng—'*This* alone Him fits;
That is, that He, as th' Crusher of all en'mies' force,
Should, with His arrows, ruin Lanka and take me!
(Hence, my Lord's Messenger! I shouldn't go back with thee
After the manner of a prisoner escaped!)'—*Rāmāyaṇa*, Book. 5, Canto 1 *v.* .)

3. "'Who...'s there that can her honour save?' That 's, who'd preserve
Our Seer's perfection as a Devotee Resigned?'

4. "By 'th' dark'ning clouds' *et cetera*, we mean the Lord's

(1) Attractive Form and (2) Blessing-raining Trait,—which these
Clouds, by analogy, recall to our Seer's mind.
5. Enjoy'ng-time, thus come, breeds impatience in our Seer!
6. "And yet, the Lord—whose veh'cle fine our blessings draws,
Won't (1) call our Seer with His Benign—Sonorous—Voice,
And (2) give him e'en a bit of the Sweet—Soothing—Wreath,
Which He hath worn, and thus a sign of His Grace show!
7. "By say'ng—'(1) *my* girl of (2) *mod'rate* speech', we mean—our Seer
Is (1) Saviour unto us, be'ng (2) Model Refugee
Of Him who no second petition needs from souls
Who come to Him, pray'ng—'Lord? we 're Thine! O shelter us!' (*Rāmāyaṇa*, Bk. , canto *v*. .)
8. "The' entire body of meek souls—who 're ranged on our side,
Is driven to the point of holding up its hands
And cry out that our Seer is quite beside himself!
The crisis is unique! God, instant rem'dy grant!"
['Some inward monitor, spirit with spirit links;
From outward accidents can loves originate?
The lotus opes but on the rising of the *sun*;
The moonstone oozes only when the *moon* hath risen!' (='Vyati-shajati padārthān āntarah ko 'pi hetuḥ", &c.—Uttara-Rāma-Charita, 6. 12. See Apte's Sanskrit Eng. Dic. under "Chandra.")

Verse 20. (*Śiñ-mozhi-noy-o.*)

Heading.—The Bride's Girl-Friend protests against mad schemes
For curing th' Bride's pain—caused by Love Divine.

Text.—This girl of $\frac{\text{mod'rate}}{\text{gentle}}$ speech ails from
Her loving of the Lord Supreme.
Her love 's *not* giv'n to deities low—
Who can exorcised be by words

Of small worth—meant to probe the ill.
Do thou—Devil-dancer! stand aside!
My Mothers, O, *my counsel* take!
Chanting the Name of Him—who all
The sev'n worlds,* in due time, involves,
Wreathe her with His cool—fine—Tuḷ'si.!

Explanation. – 1. (1) Ayodhya's good folks t' all gods bowed, for Rāmā's sake. (= "Sarvān devān namasyanti" &c. *Rāmāyaṇa*, .)

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* As to the sev'n worlds or sev'n kinds of souls
Whom God, at His pleasure, disposes of,
Vide the follow'ng paraphrase
Of our Prānāyāma Hymn, Part One,

Sam-skṛit.—Sa-praṇava-vyāhṛitibhis
Sapta bhir īritam a-śesha-śesha-tvam;
(1) Sthāvara-(2) tiryaṅ-(3) nara-(4) sura-
(5) Kevala-(6) Muktais, sa-(7) Sûri-bhis Seshiṭ.

English.—We ought to live for *Him* alone who 's all souls' Sire and Guide,
Whether (1) they 're fixt as rocks and plants, or (2) move as brutes
Or (3) walk erect as men, or (4) shine as gods, or, e'er
Gone 'bove Gross-matter's reach, (5) *prefer* to dwell on self, or (6) *find*
God their chief good, or (7) are Eternals—next to God Himself.—
Cp. our Psalm 24, 4-5-1, and the key furnished by the standard commentaries thereon.

Compare the following expression holy too ;—
" Souls' various groups, ' Nārāḥ ' are named ; He, in whom all
These (1) live, (2) move, and (3) have their be'ng, is Nārāyaṇa ;
For, ' Ayana ' means (1) goal, (2) way and (3) being's support."
[= " Nara-śabdena jīvānām sam-ūhaḥ prochyate budhaiḥ ; Teshām ayana-bhūta-tvān ' Nārāyaṇa (h) ih-ochyate."—Text, cited in our Varayogin's Commentary on our Lokārya's Rahasya-Traya, under the word " Nārāyaṇa."] For some further detail, *vide* my English translation of the Mukunda Mālā, *v.* 18, and its notes, and also my English translation of the Śrī-Vachana-Bhūshaṇa or the God-Word-Jewel, &c., pp. 1 and 2 of Intro. II. Cp too, Vaśishṭha-smṛiti, ch. 6, and Pādmottara-Purāṇa, 4, 50, = " Naras tv-iti sarva puṁsām samūhaḥ " &c. And Amara-kosa, Part III, Nānārtha-Varga, *v.* 218, as to Pumān or Purusha. = " Purushan " &c.]

(2) The Seeress Aṇḍāl—who our Seer's spirit shared,
Fall'n at *Cupid's* feet, prayed, say'ng—'O knit thou me with God!'
So our Seer's pain to heal, some of his Friends, (a) not know'ng
(1) That God 's reached by no means, other than He Himself;
(2) That, e'er unreachable as souls' goal is
By other means 'tis held that, for its sake
Refuge-seeking consists in pray'ng with full faith, say'ng—
"Lord! grant the faith that my means is Thyself alone"'
(2) And, by love for our Seer, being deprived of sense;
Strive to wait on the gods—who subjects are of th' Lord,
Hoping that, by this means at least, they might succeed;
But they are stopped by Friends—know'ng our Seer's nature *more*,
And who've been, in th' same school of thought with himself, trained!

2. "This girl of mod'rate speech" means—that our Seer
A second time his prayer would not say.
("Use not vain repetitions" Christ said.—Matt., 6. 7.)
"To Him who doth *but once* (1) trust Me as Refuge, and
(2) Prays, say'ng—"I'm Thine,' I, safety 'gainst all souls insure,
Such is my vow eternal," our Lord Rāmā said. (= Sakṛid eva" &c.,—*Rāmāyaṇa*, Book. Canto , v. .)

3. By th' say'ing—she "ails," it is meant that our Seer
Is, by the eagerness of love, o'erpow'red.

4. The Lord Supreme," that is, He who 's
"'Thout equal or Superior" (= "Na Tat-samaścha," &c.—Śvet. Up. 6. 8.)

5. "Devil-dancer! stand aside!"—Saints' *first* concern's
To disconnect themselves with other gods;
'Tis *after this*, all ills healed, they reach bliss.
Though, at times, husband's bed's denied,
A woman, if she *chaste* remain,

May, soon or late, enjoy her Lord.
This hope, to *non*-chaste wife is lost.

6. " *My counsel* take ! "—From Saints *alone*,
Rem'dy for Saints' pain must be learnt. (Cp. "Vidvān eva vijānāti vidvaj-jana-pari-šramam " &c.)

7. " *My Mothers, O, my counsel take* ! " Know ye—
" Grey heirs cannot make folly ven'rable." (Junius.)
Didn't Šukrāchārya teach *his very ancestors*,
Addressing them e'en with the words—"*My children hear* !"
[=" Put tra-kā (h) iti ho'vācha " &c.]
In th' Bharat-dialogue between a sire and son,
The *sire*, at last, a convert to the son's view 's made.
(Didn't Bernard thus convert—parents and brothers all ?)
Age, hence, to knowledge, 'tis clear, must precedence Yield. [Cp. Kālidāša's Raghu-vamša, II. I. = Kaušikena ...tejas ām hi na vayas sam-īkshyate ? "]

8. " Chanting the Name " of th' Lord, th' sole rem'dy 's said to be.—
Vide the text :—" The *truth*, the *truth*, I say ;
Pronunciation of the Names—A-chyut,
An-ant Go-vind, is med'cine for all ills ! " (=" A-chyutān-anta-Govinda-" &c.)

9. " Wreathe her with His cool—fine—Tuḷ'si ! "
Dear thing's touch gladd'ning, sadness heals.
So, Šitā, touching Rāmā's ring,
Felt as if Rāma her embraced." (=" Bhartāram iva samprāptā."—*Rāmāyaṇa*, Bk. 5, canto *v*. .)

10. " *Wreathe*" her, that is, on our Seer's *head* place his loved thing.
Then, as Freed Souls oblivion gain of bod'ly pain,
Our Seer would lose the very mem'ry of his grief.

CONCLUSION.

(1) Pronouncing th' Names—by Teachers taught,
(2) And th' dear-thing's touch, heal parting's grief.

(To be continued.)

A. G.

VĪRAŚAIVA RELIGION.—STUDY II.

The system of Liṅgadhāraṇa:—The distinctive characteristic of the Vīraśaiva religion is the wearing of Liṅga on the body, i.e., Liṅgadhāraṇa. Is this system quite in accordance with Vedas, Upanishats, Smritis, Purāṇas and other orthodox authorities? According to Vīraśaivas, Liṅgadhāraṇa is Vedic, Upanishadic, Smritic, Purāṇic and Tāntric. All the Vīraśaivic works quote passages from the Vedas &c., in support of the system of Liṅgadhāraṇa. One of the chief authorities which deals with the subject of Liṅgadhāraṇa is the celebrated Liṅgadhāraṇachandrika. This work is about 500 years old. Its author is Nandīśvaraśivayogi. In this work, it is learnedly shown that a number of passages in Vedas and Upanishats explain Liṅgadhāraṇa and that there are innumerable passages in Purāṇas which describe the tenet of Liṅgadhāraṇa. Extracts from the celebrated twenty-eight Śivāgamas which are the special authorities of the Vīraśaivas are also given in this work in support of the system of Liṅgadhāraṇa. This work is now printed in Devanāgari character with the commentary of Śrī Śivakumārasarma Paṇḍit of Benares. The printing has been done at the instance of Śrī Rājesvara Śivayogi of Viśvarādhya Mutt at Benares. The whole Vīraśaiva world is deeply indebted to this Śivayogi for the great service he did to the Vīraśaiva religion. I quote some passages which are given in the said Liṅgadhāraṇa-chandrika in support of Liṅgadhāraṇa, for the information of the readers of the *Light of Truth.* The passage in Rig-Veda which is said to import Liṅgadhāraṇa is:—

"पवित्रं तेविततंब्रह्मणस्पते । प्रभुर्गात्राणिपर्येषिविश्वत अतप्ततनुर्नतदामो अश्नुतेशृता स इद्वहं स्तत्समाशत."

The passages in Yajurveda which purport that Rudra's body shines in the sinless &c., is:—

"यातेरुद्रशिवातनूरघोरापापकाशिनी."

The passage in Taittiriyopanishat of Krishṇayajurveda which signifies that the Dhāraṇa of Brahma should be one that cannot be declined &c., is:—

"ओंनमोब्रह्मणेधारणं मे अस्त्वनिराकरणम् धारयिताभूयासं कर्मणोः श्रुतंमाच्योढ्वं ममामुष्यओम्."

The passage again, in Rig-Veda, which gives the idea and that this hand is God &c., is:—

" अयं मेहस्तोभगवान् ".

This, according to the said work, refers to the practice, among the Viraśaivas, of worshipping Liṅgam on the palm of the left hand. The passages in Śvetāśvatara-upanishat which purports that Śiva resides in the face, head, and neck of all living creatures and that He pervades everything, is:—

" सर्वाननशिरोग्रीव स्सर्वभूतगुहाशयः ।
सर्वव्यापीचभगवां स्तस्मान्सर्वगतश्शिवः ॥ "

This refers to the Antarliṅgadhāraṇa and Bahirliṅgadhāraṇa of the Viraśaivas. Antarliṅgadhāraṇa is contemplating Śiva in the heart. Bahirliṅgadhāraṇa is wearing the gross Liṅga on the body. The passages in Brahmopanishat, which purports that in preference to Bahissūtram (which is Istalingam worn on the outside body), the sūtram of Brahmabhava (which is Bhavaliṅgam meditated in the heart) should be worn, is:—

" बहिस्सूत्रंत्यजेत्विद्वान् योगमुत्तममास्तितः ॥
ब्रह्मभावमिदंसूत्रं धारयेदयस्सचेतनः ॥ "

Gautamasmriti speaks of Liṅghadāraṇa as follows:—

" मुखेमन्त्रोहृदिध्यानं मस्मकेलिङ्गधारणं शखारुद्राक्षभस्मानि इतिब्राह्मणलक्षणम्."

Liṅgapurāṇa says that Brahma, Vishṇu and other Devas wear Liṅga on their bodies:—

" ब्रह्मविष्णवदयोदेवा मुनयोगौतमादयः धारयन्तिसदालिङ्गमुत्तमानो विशेषतः "

Padmapurāṇa specifies the kinds of boxes in which the Liṅga should be enshrined and worn:—

" स्थापयन्तिहृदब्जे वै गोपयन्तियजन्तिच ॥ * * *
सजिकंपरमोक्तष्ठं स्वर्णैचैवनिर्मितम् ॥
राजतेर्वाद्तिःकार्यं राजतैर्वैणवैस्तुयत् ॥ "

In the dialogue between Bhishma and Dharma in Mahābhārata the following passage occurs in which the question whether alms should be given to Brahmins wearing Linga or to those that do not wear Linga, is discussed:—

किमाहुर्भरतश्रेष्ठविप्राः पात्रंसनातनम् ॥
लिङ्गिनंब्रह्मणंचैव ब्राह्मणंचाप्यलिङ्गिनम् ॥
सद्वृत्तिमार्पाविज्ञाय लिङ्गिनेतरायच ॥
देयमाहुर्महाराज उभावेतौतपस्विनौ ॥ ”

Thus it has been shown that the system of Lingadharaṇa is in accordance with Vedas, Upanishats, &c., and is sanctioned by them. But the detailed description of Lingadhāraṇa is given elaborately and extensively in Śankarasamhitā of Skāndapurāṇa and in the Śaivāgamas. Besides these, there are innumerable works by individual authors in Sanskrit such as Anādi-Vīrašaiva Sangraha, Siddhāntasikhāmaṇi, Vīrašaivānanda-chandrika, Shaṭstalatilaka and other works and in Kannaḍa, Vīrašaivāmṛita purāṇa, Shaṭstalasiddhānta, Cheturāchārya-purāṇa and other works. It is quite inexpedient to enumerate all those works in this small essay. It is unfortunate that the present day English educated Vīrašaivas are not taking the least trouble to translate some of these works into English so that the tenets of the Vīrašaiva religion which at present remain unknown to the world may be made known to all. With this humble remark, I close this Study II.

J. B.

ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM

As resolved by the Standing Committee on the 30th of Dec. 1911 a Tamil Monthly Organ styled the "சித்தாந்தம்" (Siddhāntam) was recently started and was declared before his worship the chief Presidency Magistrate on the 30th April only. We thank the authorities for not demanding any security. Again the Journal was registered at the General Post Office as a

newspaper on the 16th May. And hence the first Number (January issue) was posted to all the members of the Samaja on the 22nd May. I hope all the members have received the 1st Number of *Siddhāntam.*

The Honorary lecturer Mr. P. Muttia Pillai of Tuticorin delivered a lecture on 29th April at Jñānasiddi Vināyagar's temple of Maṇṇukkundān, Tirutturaipūṇḍi Taluq, on "Desire to give alms." He delivered another lecture on 5th May at the Students' Reading Room, Tuticorin, on "Essentials of Religious learning."

The Secretary Mr. S. Sachidānandam Pillai, B.A., delivered a lecture on 9th May at Vaṇṇarkulam on 'The goal of Life; on 10th May at Thāngal, he spoke on Saint Appar's Life and Philosophy; on 11th May he was invited to Sandavāsal where he delivered a lecture on 'Bhakti.'

The Secretary also had been to Vellore on 14th and 15th May and did the necessary arrangements for holding the 7th Conference of the Śaiva Siddhānta Mahā Samājam there.

On 16th May a meeting was held at Tirunāvukkarasu Śvāmigal Mutt, Vellore, under the presidency of Śrimān Nāthamuni Mudaliyār (The Vice President of the Samāja) to concert measures for the ensuing Conference. Messrs. Appādurai Mudaliyār, P. Rājavelu Mudaliyār, P. Sivasankara Mudaliyār, Ponnambala Mudaliyār, Ardanāri Āchāriyar, Ratnavelu Mudaliyār, Tanikāchala Mudaliyār, Rājaratna Mudaliyār, Bhāshyakāra Achāriyar, Tyāgarāja Āchāriyar, Velu Mudaliyār, Suyamprakāsa Mudaliyār and Vadivelū Mudaliyār were present....

The following resolutions were passed:—(1) that the elections of Sriman Nathamuni Mudaliyār as President, Messrs. Rājavelū Mudaliyār and Śivasankara Mudaliyar as Secretaries and Mr. Ponnambala Mudaliyar, as Treasurer for the reception committee to the 7th Śaiva Siddhanta Conference, proposed by a Committe on 25th January 1912, have been accepted.

That Mr. P. A. Appadurai Mudaliyār, be elected as Vice President and Mr. Ardhanāri Āchāry as assistant Secretary to the Reception Committee..

That Messrs. Pacheappa Mudaliyar, Ārani Kristnasvāmi Mudaliyar, Sundaravadivelu Mudaliyar, Ekambarachary Thiagarayachariyar, Salem Manikka Mudaliyar, Sabapathy Mudaliyar, Rajagopala Chettiyar, P. N. Ratnavelu Mudaliyar, Kothandarama Mudaliyar and Pachaiyappa Chettiyar be elected as members of the reception committee. That the above Committee has power to enlist more members.

Resolved also that endeavours should be made to collect money for the Conference.

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On Sunday the 19th May at 6-30 p. m. in the presence of Karapātra Śivaprakāśa Svāmigal, a lecture on '*Samarasa*' was delivered by Royapet T. V. Kalyanasundara Mudaliyar in the Chengalvaroya Naicker's Gardens, Chulai. Above 200 persons were present and the lecture lasted for an hour. He treated his subject in a very popular manner avoiding all technicalities and illustrating it with quotations from the Devāra Hymns, Tiruvāchakam, Tirumantiram and Siddhanta Śāstras. He said that he quoted his texts from these works to show that how all this Samarasa Religion was nothing but Siddhânta. And his religion did not consist in professing such and such doctrines but living the true life, freeing oneself from the feeling of 'I' and 'mine'. He also showed that Śaiva Religion is not confined to people wearing Vibhūti and Rudraksna but could be professed and practically followed by people of all lands and all climes.

Srimān J. M. Nallasvāmi Pillai Avergal, the president of the Śaiva Siddhānta Mahā Samājam was also present and at the request of the audience spoke a few words in the end explaining the term *Samarasa* and its philosophy.

The words *Samarasa*, *Sāra* are found only in Śaiva Siddhānta Literature both in Sanskrit and in Tamil. This bespeaks the great tolerant charcter and all-embracing nature of of Śaiva Siddhānta. The word was a compound word, composed of the two words Sama and Rasa; Rasa is the juice, the essence or truth in all things. Samarasa is looking at the truth in all things, in all religions without dispassion and accepting

them as far as they go. It does not mean that we should take all these truths at the same or of equal value. Taking for instance the essence of the Neem fruit and of the mango fruit one cannot be putrified in saying that both the essences are the same. But each has its value and there may be conditions of the body where the Neem essence may be of great value and mango juice hurtful.

Šaiva Siddhānta Samarasa recognises that every kind of religion contain certain truths which are necessary to suit the moral and religious development of mankind in different stages and is maintained therefore in this world under the direct grace of God. Saiva Siddhanta does not reject the different faiths but recognises them as essential as the different rungs of a ladder to ascend a height. Samarasa recognises that there is truth in each and every faith and collecting all these truths, samarasa Siddhānta presents the whole comb of honey for the world to share and enjoy and not in small bits as exist in tiny flowers. He took a few of the doctrines relating to God and man and showed how the different views held by different schools were brought together and harmonised and worked up into a whole in the Siddhānta. He showed Šaivādvaita reconciled the conflicting views of Advaita, Dvaita and Visishtādvaita schools and taking the analogy of vowels and consonants he showed how this reconciliation was possible. We did not care much about names and by whatever name people chose to call themselves, if in course of time they will recognize these truths all religious strife and hate would be at an end. Honey would taste as sweet, though you might call it by other names. And this is the work which the Šaiva Siddhānta Mahā Samāja has proposed to itself and he asked one and all who were present to help in such glorious work.

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Mr. T. S. Tyāgarāja Jñāniyār of Tiruvālur, one of the Hon: Lecturer of the Samāja, delivered a lecture on 29th May at Tillaivalāgam Sivānubhuti Nilayam Mutt on the the 'Religious learning' under the presidency of Gopalasami Ragu-

nātha Rājāliyar; on 31st May, he delivered a lecture at Haridvāramangalam on 'our present condition' under the presidency of Rao Bahadur V. K. Rāmānujāchāriyar; another lecture at Tirunallāru on 9th June on Bhakti and another at Tiruchchengodu on 15th June on 'Temple worsbip' under the presidency of Rao Bahadur Sivājñānam Pillai.

On the 2nd of June Messrs S. Satchidanandam Pillai (general Secretary of the Samaja), Srinivasa Pillai and ourselves had been to Teynampet at 8 A.M. There at a Pillaiyār (Vināyaka) temple, Tamil lectures on "Śaivam" were delivered by Mr. J. N. Rāmanāthan and Srinivasa Pillai. Mr. J. N. Rāmanāthan reiterated what he said on the 29th April under the Presidency of Justice Sadāśiva Iyer that "he who seeks after the true eternal bliss is a *Saivite.*" In this world everyone seeks after bliss. But this worldly bliss is fleeting and transient and is often followed by positive pain. Through experience in this world we gain knowledge of the world and afterwards we know that the worldly pleasures are always falsely conceived to be true and the highest. Pleasure for self or selfish pleasures are never intense and are always painful. Hence men should always try to do good to others and thereby derive the pleasure. Feeling happy at the happiness of others is the unalloyed bliss which everyone should aspire to enjoy. This is done only by self-abnegation and devotion to society. He is a Śaivite who seeks after the true bliss. Since God (Śivam) is love (*Tirumantram*) and *Śaivam* is Śivānandam (The Bliss of God); which is release or mukti or the highest beatitude. (*Tirumantram*).

Hence everyone who thus thinks and speaks and acts for the good of others and also seeks after this beatitude is called a śaivan (a śaivite) irrespective of caste, colour or creed, irrespective of clime and time and irrespective of his educational equipments or ignorance of the Śāstras. Hence Śaivaism is universal in all its aspects.

The second anniversary of the Sivanaḍiyār Tirukkūṭṭa Sabhā of Ālandur (St. Thomas Mount) will be celebrated from the 21st

till the 30th of this month. Singing of Sacred Hymns, worshipping, processions and lectures will mark the occasion. An elaborate report will be published in the next Number.

THE "AGAMIC BUREAU" NOTES

With this Number our XIIth Volume comes to a close. And our *Dīpikā* steps into the XIIIth year of its existence. We are glad that our Readers and Subscribers sympathise with our movement and welcome our *Dīpika* eagerly every month. We are glad that our *Dīpikā* has now become regular in its appearance. The letters from Prof. R. W. Frazer are very encouraging and we however feel that we have not done as much as is expected. We do in a way something that is possible. It cannot be denied that a knowledge of our Ṣaiva-Siddhānta and Tamil was carried to the West primarily through our *Dīpika*.

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We confidently hope and affirm that we can do much more useful work if the present subscribers remit their subscriptions in advance and also introduce our *Dīpika* to their friends and acquaintances.

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We regret that some of our old subscribers have refused to accept our V. P. Ps. The subscription is to be paid in advance. But we had been lenient and gave some time for them. These few gentlemen were receiving our *Dīpika* and when they were already in possession of 9 Nos, we sent the 10th No. by V. P. P. These gentlemen refused to accept the V. P. P. Though they knew that we are sacrificing our lifeblood for this cause, these gentlemen so regardlessly and remorselessly refused our V. P. P's. May the Blissful Lord Śiva persuade these gentlemen to be kind and charitable in future at least or at least not to put us to any further loss. This year there has been a loss of some hundreds of rupees and we hope in the goodness of our cause that the many godly readers of our *Dīpika* will ensure their support and wider circulation and broader sympathy and greater encouragement to our *Dīpika*. *Om! Śivam! Śivam! Śivam!*

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A concession to our Overland Subscribers:—With a view to further popularize our Journal which is devoted to the Religion of Love, we reduce the Foreign rate of subscription from 7 shillings to 5sh.-6d. post paid. We hope that many more of our readers will become subscribers to this Journal and thus enable us to propagate the Religion of Love and the Light of Truth and Bliss and Beatitude to every corner of this world.

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Talismanic Effects of the Moon over the Vegetable World:—To prove the wonderful occult power which "the empress of the night" possesses over the vegetable creation, proceed as follows:

Take any given quantity of common peas, and divide the same into four parts, keeping them separate. Then, on any spot of ground at all fit for vegetation, when the season approaches for sowing them, sow the contents of the first parcel on the first or second day of the new Moon. The second parcel sow near the same spot on the first or second day of the second quarter; the third parcel sow on the second or third day before the full moon; and lastly, sow the fourth parcel on the second or third day before the Moon is out. Now the first parcel, sown under the new Moon, will grow very fast, blossom most beautifully, but will not bear fruit. The second will blossom and bear very little. The third parcel will not only blossom beautifully, but will bear fruit in abundance, and the fourth and last parcel will scarcely rise from the ground! Likewise all fruit trees set at the new Moon blossom, but never bear fruit; while all others set three days before the full bear abundantly. And in pruning trees the same effect takes place, for a tree pruned at the new Moon will shoot forth branches, but unbearable, and if pruned at the full, they will be prolific.

This curious experiment has been tried by the Mercurii and several other philosophers; it at once decides the Moon to possess the most powerful influence over sublunary affairs, and whether relative to the animal or vegetable creation, or to the world at large, still is this influence perceptible to every searcher after Nature's secrets, and the discovery thereof will repay the curious inquirer.—*Astrological Bulletina.*